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Sefer Yezirah.
סֵפֶר יְעִזְרָח.

SEFHER YEZIRAH.

A BOOK ON CREATION;

OR,

THE JEWISH METAPHYSICS

OF

REMOTE ANTIQUITY.

With English Translation, Preface, Explanatory Notes and Glossary,

BY

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PREFACE.

This metaphysical essay, called "Sepher Yezirah," (book on creation, or cosmogony,) which I have endeavored to render into English, with explanatory notes, is considered by all modern literati as the first philosophical book that ever was written in the Hebrew language. But the time of its composition and the name of its author have not yet been ascertained, despite of the most elaborate researches of renowned archaeologists. Some maintain that this essay is mentioned in the Talmud treatise Sanhedrin, p. 66 b. and *ibid.* 67 b. which passage is according to the commentary of Rashi, to treatise Erubin, p. 63 a., a reliable historical notice. Hence this book was known already in the second or at the beginning of the third century of the Christian Era. The historian, Dr. Graetz, tries to show very ingeniously in his work, entitled "Gnosticism," p. 104 and 110, that it was written in the early centuries of the Christian Church, especially when the ideas and views of the Gnostics were in vogue. This opinion, however, he afterwards revoked. (See Dr. Graetz's "History of the Jews," Vol. V, p. 315 in a note.)

Dr. Zunz, the Nestor of the Jewish Rabbis in Europe, maintains that we have to look for the genesis of the book "Yezirah" in the Geonic period, (700—1000), and that it was consequently composed in a post-talmudical time. But if so, it is very strange

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doctrine of the Jews, which must be carefully distinguished from its excrescences, is in close connection and perfect accord with the Old and New Testaments; and in the second place, that the knowledge of it is of great importance to the philosophical inquirers, and can not be put aside. Like a cloud permeated by beams of light which makes one infer that there is more light behind it, so do the contents of this book, enveloped in obscurity, abound in coruscations of thought, reveal to the mind that there is a still more effulgent light lurking somewhere, and thus inviting us to a further contemplation and investigation, and at the same time demonstrating the danger of a superficial investigation, which is so prevalent in modern times, rejecting that which can not be understood at first sight."

I shall now try to give a sketch of the system as it is displayed in the book "Yezirah," which forms a link in the chain of the ancient theoretical speculations of philosophers, who were striving to ascertain the truth mainly by reasoning a-priori, and who imagined that it is thus possible to permeate all the secrets of nature. It teaches that a first cause, eternal, all-wise, almighty and holy, is the origin and the centre of the whole universe, from whom gradually all beings emanated. Thought, speech and action are an inseparable unity in the divine being; God made or created, is metaphorically expressed by the word: writing. The Hebrew language and its characters correspond mostly with the things they designate, and thus holy thoughts, Hebrew language

that Saadjah Gaon, who lived in the tenth, and Judah Halevi, who lived in the twelfth century, represented the book "Yezirah" as a very ancient work. Therefore it seems to me, that Dr. Graetz had no sufficient cause to repudiate his assertion concerning the age of this book; because all the difficulties which he himself and others raised against his supposition, fall to the ground, when we consider that the most ancient works, holy as well as profane, had one and the same fate, namely, that from age to age more or less interpolations were made by copyists and commentators. Compare also Prof. Tenneman's "Grundriss der Geschichte der Philosophie," improved by Prof. Wendt, p. 207.

Tradition, which ascribes the authorship of this book to the patriarch Abraham, is fabulous, as can be proved by many reasons; but the idea that Rabbi Akiba, who lived about the beginning of the second century, composed the book "Yezirah," is very likely possible. Be this as it may, it is worth while to know the extravagant hypotheses which ancient Jewish philosophers and theologians framed as soon as they began to contemplate and to reason, endeavoring to combine oriental and Greek theories. Although there is an exuberance of weeds, we will find, nevertheless, many germs of truisms, which are of the greatest importance. A Christian theologian, Johann Friedrich von Meyer D. D., remarked very truly in his German preface to the book "Yezirah," published in Leipzig, 1830: "This book is for two reasons highly important: in the first place, that the real Cabala, or mystical

God stands in close connection with the Universe, and just so is Tali connected with the world, that is, an invisible, celestial or universal axis carries the whole fabric. In the year by the sphere, in man by the heart, and thus is the ruling spirit of God everywhere. Notwithstanding the decay of the individual, the genus is produced by the antithesis of man and wife.

Hebrew commentaries on the book "Yezirah" were composed by: first, Saadjah Gaon, of Fajum in Egypt, (892—942); second, Rabbi Abraham ben Dior Halevi; third, Rabbi Moses ben Nachman; fourth, Ehieser of Germisa; fifth, Moses Botarel; sixth, Rabbi Eliah Wilna. The book "Yezirah," together with all these commentaries, was published in 1860, in the city of Lemberg. But although the commentator Saadjah was a sober minded scholar in a superstitious age, a good Hebrew grammarian, a renowned theologian and a good translator of the Hebrew Pentateuch, Isaiah and Job into the Arabian language, his ideas and views were, nevertheless, very often much benighted. See his comments on Yez. Chap. I, etc., etc.; his notes on "Yezirah" Chap. III, 2, prove undoubtedly that he had no knowledge whatever of natural science, and therefore his annotations on the book "Yezirah" are of little or no use at all. All the other commentaries mentioned above, together with all quotations of other expounders of the same book, contain nothing but a medley of arbitrary, mystical explanations and sophistical distortions of scriptural verses, astrological notions, orient-

and its reduction to writing, form a unity which produce a creative effect.*

The self-existing first cause called the creation into existence by quantity and quality; the former represented by ten numbers, (Sephiroth,) the latter by twenty-two letters, which form together thirty-two ways of the divine wisdom. Three of the twenty-two letters, namely, Aleph, Mem, Sheen, are the mothers, or the first elements, from which came forth the primitive matter of the world: air, water and fire, that have their parallel in man, (male and female): breast, body and head, and in the year: moisture, cold and heat. The other seven double and twelve‡ simple letters are then represented as stamina, from which other spheres or media of existence emanated.

Man is a microcosm, as the neck separates rationality from vitality, so does diaphragm the vitality from the vegetativeness.

*Thus for instance, they imagined that the name of Jehovah, יהוה, is by reversing the alphabet; מַצְפֵּיָן (mzpz); mem signifies the letter jod, zaddi, the letter he, and pe, the letter wav. These unmeaning sounds, they said, have magic power. Some maintained that the Hebrew language consists of twenty-two consonants, because being the complex of all beings, its number is equal to the most perfect figure, namely, of the periphery, as it is well known that the diameter is always to the periphery as seven to twenty-two.

‡It was frequently observed by Jewish and Christian theologians, that the Marcosianic Gnostic system, as well as that of the Clementinians of the second century, contain many analogies and parallels with the book "Yezirah." Marcus divides the Greek alphabet into three parts, namely: nine mute consonants ἀφωνα, eight half vowels ἡμιφωνα, and seven vowels φωνηεντα, in order to give a clear idea of the peculiar constitution of his "Æons." (Irenæus Haer, I, 16.)

Rabbi Abraham F. D. (filii Dior) super 32 Semitis Sapientiae, a quibus liber Yezirah incipit. Translatus et notis illustratus, a Joanne Stephano Rittangelio, ling. Orient. in Elect. Acad. Regiomontana Prof. extraord. Amstelodami ap. Jo. and Jodoc. Janssonios," 1642, in quarto; fourth, Johann Friedrich von Mayer, D. D., published the book "Yezirah" in Hebrew with a translation and explanatory notes in the German language, Leipzig, 1830.

All these translations are out of print and are rarely found even in well regulated libraries. I was so fortunate as to obtain a copy of Dr. Mayer's edition of the book "Yezirah." He states in the preface to it, that he had a copy of Postellus' translation in manuscript as well as some others, and compared them. The explanatory notes given by this author are, nevertheless, insufficient and sometimes very incorrect. The present translation is, as far as I could ascertain, the first that was ever published in the English language. Again, I have to add that I have not only endeavored to correct a great many mistakes and erroneous ideas of my predecessors, but I have also endeavored to give more complete annotations. I therefore hope that the candid reader will consider the great difficulties I had to overcome in this still unbeaten way of the ancient Jewish spiritual region, and will receive with indulgence this new contribution to archaeological knowledge.

DR. ISIDOR KALISCH.

al superstitions, a metaphysical jargon, a poor knowledge of physics and not a correct elucidation of the ancient book; they drew mostly from their own imagination, and credited the author of "Yezirah" with saying very strange things which he never thought of. I must not omit to mention two other Hebrew commentaries, one by Judah Halevi, and the other by Ebn Ezra, who lived in the first part of the twelfth century. They succeeded in explaining the book "Yezirah" in a sound scientific manner, but failed in making themselves generally understood, on account of the superstitious age in which they lived, and the tenacity with which the people in that period adhered to the marvelous and supernatural; they found, therefore, but few followers, and the book "Yezirah" remained to the public an enigma and an ancient curiosity, giving rise to a system of metaphysical delirium, called Cabala.

Translations of the book "Yezirah" and comments thereon by learned Christian authors are: first, a translation of the book "Yezirah" with explanatory notes in the Latin language, by Wilhelm Postellus, Paris, France, 1552; second, another Latin version is contained in Jo. Pistorii artis cabalistical scriptorum, Tom I, p. 869, sqq., differing from that of Postellus. Some are of the opinion that John Reuchlin, while others maintain that Paul Riccius was the author of it. (See Wolfii Biblioth. Hebr. Tom., I, Chap. 1.) Third, Rittangel published the book "Yezirah," 1642, at Amsterdam, entitled: "Liber Yezirah qui Abrahamo patriarchae adscribitur, una cum commentario

SEPHER YEZIRAH.

CHAPTER I.

SECTION 1.

Yah,¹ the Lord of hosts, the living God, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two² mysterious paths³ of wisdom by three⁴ Sepharim, namely: 1) S'for ספֿר; 2) Sip-pur ספֿר; and 3) Sapher ספֿר which are in Him one and the same. They consist of a decade out of nothing⁵ and of twenty-two fundamental letters. He divided the twenty-two consonants into three divisions: 1) three מִמֹּת mothers, fundamental letters or first elements; 2) seven double; and 3) twelve simple consonants.

SECTION 2.

The decade⁶ out of nothing is analogous to that of the ten fingers (and toes) of the human body, five parallel to five, and in the centre of which is the covenant with the only One, by the word of the tongue and the rite of Abraham.

SECTION 3.

Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this⁷ knowledge, inquire into it and ponder on it, render it evident and lead⁸ the Creator back to His throne again.

1) See Notes commencing on Page 47.

ספר יצירה.

פרק ראשון.

משנה א.

בשְׁלֵשִׁים וּשְׁתַּיִם נְתִיבוֹת פְּלִיאֹת חֲכָמָה חֲקַק
יְהוָה יְהוּזָבָב צְבָאוֹת אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם אֵל שְׁדֵי
רְחוּם וְחַנוּן רַם וְנִשְׂא שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ
וּבָרָא אֶת עוֹלָמוֹ בְּשִׁלְשֵׁה סְפָרִים *בְּסֵפֶר וְסֵפֶר
וְסֵפֶר: עֶשֶׂר סְפִירוֹת בְּלִימָה וְעֶשְׂרִים וּשְׁתַּיִם
אוֹתִיּוֹת יְסוֹד: שְׁלֹשׁ אֲמוֹת וְשִׁבְעַת כְּפוּלוֹת וּשְׁתַּיִם
עֲשָׂרָה פְּשׁוּמוֹת:

משנה ב.

עֶשֶׂר סְפִירוֹת בְּלִימָה כְּמִסְפַּר עֶשֶׂר אֲצַבְעוֹת
חֲמִשׁ כְּנָגֵד חֲמִשׁ וּבְרִית יְחִיד מְכֻנְנָת בְּאֲמִצֵּעַ
בְּמִלַּת הַלְשׁוֹן וּבְמִלַּת הַמְּעוֹר:

משנה ג.

עֶשֶׂר סְפִירוֹת בְּלִימָה עֶשֶׂר וְלֹא תִשַׁע עֶשֶׂר וְלֹא
אַחַת עֲשָׂרָה הָבֵן בְּחֲכָמָה וְחִבְסֵי כְּבִינָה כְּחוּץ כְּהֵם
וְחִקּוֹר מֵהֵם וְהַעֲמֵד דָּבָר עַל כּוֹרֵיו וְהוֹשֵׁב יוֹצֵר
עַל־מְכוּנּוֹ:

*נ"א. בְּסֵפֶר וְסֵפֶר וְסֵפֶר:

SECTION 4.

The decade out of nothing has the following ten infinitudes:

- | | |
|---|------------------------|
| 1) The beginning ⁹ infinite. | 6) The depth infinite. |
| 2) " end | " 7) " East " |
| 3) " good | " 8) " West " |
| 4) " evil ¹⁰ | " 9) " North " |
| 5) " height | " 10) " South " |

and the only Lord God, the faithful King, rules over all from His holy habitation for ever and ever.

SECTION 5.

The appearance of the ten spheres out of nothing is like a flash of lightning, being without an end, His word is in them, when they go and return; they run by His order like a whirlwind and humble themselves before His throne.

SECTION 6.

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the Lord is one and there is not a second one, and before one what wilt thou count?¹¹

SECTION 7.

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 6, 14.) and upon this¹² was the covenant made.

משנה ד.

עֶשֶׂר סְפִירוֹת בְּלִימָה מִדָּתָן עֶשֶׂר שְׂאִין לָהֶם
 סוּף עוֹמֵק רְאֵשִׁית וְעוֹמֵק אַחֲרִית עוֹמֵק טוֹב וְעוֹמֵק
 רָע עוֹמֵק רוּם וְעוֹמֵק תַּחַת עוֹמֵק מְזַרְח וְעוֹמֵק
 מְעַרְב עוֹמֵק צָפוֹן וְעוֹמֵק דְרוֹם אָדוֹן יְחִיד אֵל מֶלֶךְ
 נְאֻמָּן מוֹשֵׁל בְּכֻלָּם מִמְעוֹן קָדְשׁוֹ עַד עַדֵי עַד:

משנה ה.

עֶשֶׂר סְפִירוֹת בְּלִימָה צְפִייתָן כְּמֵרְאֵה הַבּוֹק
 וְתַכְלִיתָן אֵין לָהֶין קִץ דְּבָרוֹ כָּהֵן בְּרִצּוֹמָא וְשׁוֹב
 וְלִמְאָמְרוֹ כְּסוּפָה יִרְדּוּפוֹ וְלִפְנֵי כְסָאוֹ הֵם מְשַׁתְּחִוּיִם:

משנה ו.

עֶשֶׂר סְפִירוֹת בְּלִימָה נְעוּץ סוּפֵן בְּתַחֲלָתָן וְתַחֲלָתָן
 בְּסוּפֵן כְּשִׁלְהֶבֶת קְשׁוּרָה* בְּגַחֲלַת שְׂאֵדוֹן יְחִיד וְאֵין
 לוֹ שְׁנֵי וְלִפְנֵי אַחֵר מַה אַתָּה סוּפֵר:

משנה ז.

עֶשֶׂר סְפִירוֹת בְּלִימָה בְּלוּם פִּיקָה מְלִדְבֵר וְלִבְקָה
 מְלִהֲרֵהר וְאִם רִץ פִּיקָה לְדְבֵר וְלִבְקָה לְהֲרֵהר שׁוֹב
 לְמִקוֹם שְׁלִבְקָה נְאָמֵר וְהַחִיּוֹת רְצוּא וְשׁוֹב וְעַל דְּבֵר
 זֶה נִכְרַת בְּרִית:

(* רַבִּינוּ הַאֲיִי גֵאוֹן ז"ל כָּתַב בְּסֵפֶר הַקְּמִיצָה וז"ל כָּתַב בְּעַל סֵפֶר יִצְרָה
 כְּשִׁלְהֶבֶת שׁוּרָה בְּגַחֲלַת:

SECTION 8.

The following are the ten categories of existence out of nothing:

1) The spirit of the living God, praised and glorified be the name of Him who lives to all eternity. The articulate word of creative power, the spirit and the word are what we call the holy spirit.¹³

2) Air emanated from the spirit by which He formed and established twenty-two consonants, stamina. Three of them, however, are fundamental letters, or mothers, seven double and twelve simple consonants; hence the spirit is the first one.

3) Primitive water emanated from the air. He formed and established by it Bohu¹⁴ (water, stones) mud and loam, made them like a bed, put them up like a wall, and surrounded them as with a rampart, put coldness upon them and they became dust, as it reads: "He says to the snow (coldness) be thou earth." (Job 37, 6.)

4) Fire or ether emanated from the water. He established by it the throne of glory, the Seraphim and Ophanim, the holy living creatures and the angels, and of these three He formed His habitation, as it reads: "Who made His angels spirits, His ministers a flaming fire." (Psalm 104, 4.) He selected three consonants from the simple ones which are in the hidden secret of three mothers or first elements: א"מ"ש air, water and ether or fire. He sealed them with spirit and fastened them to His great name and sealed with it six dimensions.¹⁵

מ ש נ ה . ח .

עֶשֶׂר סְפִירוֹת בְּלִימָה אַחַת רוּחַ אֱלֹהִים חַיִּים
 בָּרוּךְ וּמְבוֹרָךְ שְׁמוֹ שֶׁל חַי הָעוֹלָמִים קוֹל וְרוּחַ
 וְדְבוּר וְהוּא רוּחַ הַקּוֹדֵשׁ: שְׁתֵּים רוּחַ מְרוּחַ חֶקֶק
 וְחָצַב בָּהּ עֲשָׂרִים וּשְׁתֵּים אֹתִיּוֹת יְסוּד שְׁלֹשׁ אַמּוֹת
 וְשֶׁבַע כְּפוֹלוֹת וּשְׁתֵּים עֶשְׂרֵה פְּשׁוּטוֹת וְרוּחַ אַחַת
 מֵהֶן: שְׁלֹשׁ מִים מְרוּחַ חֶקֶק וְחָצַב בָּהֶן (עֲשָׂרִים
 וּשְׁתֵּים אֹתִיּוֹת) תְּהוּוּ וְבָהוּ רֶפֶשׁ וְטִיט חֶקֶקֶן בְּמִין
 עֲרוּגָה הַצִּיבּוֹן* בְּמִין חוּמָה סְכָכִים † בְּמִין מְעוּיבָה
 (וַיִּצַק עֲלֵיהֶם שֶׁלֶג וַנַּעֲשֶׂה עָפָר שֶׁנֶּאֱמַר כִּי לַשֶּׁלֶג
 יֹאמַר הוּא אֶרֶץ): אַרְבַּע אֵשׁ מִמִּים חֶקֶק וְחָצַב בָּהּ
 כֶּסֶף הַכְּבוֹד שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקּוֹדֵשׁ וּמְלֵאכֵי
 הַנְּשִׂרָה וּמְשֻׁלְשָׁתָן יְסוּד מְעוֹנֵו שֶׁנֶּאֱמַר עוֹשֶׂה
 מְלֵאכֵיו רוּחוֹת מְשֻׁרְתָיו אֵשׁ לוֹהֵט בִּירַר שְׁלֹשָׁה
 אֹתִיּוֹת מִן הַפְּשׁוּטוֹת בְּסוּד שְׁלֹשׁ אַמּוֹת אַ"מ"ש"ו
 וְקִבְעָם בְּשְׁמוֹ הַגְּדוֹל וְחֲתָם בָּהֶם שֵׁשׁ קְצוּוֹת:

(* נוסחא אחרינא: חֶצְבָּן:

(† ג"א סִיבָּן:

(‖ יֵשׁ הוֹסִיפּוֹ: חֲתָם רוּחַ בְּעַד שְׁלֹשׁ:

5) He sealed¹⁶ the height and turned towards above, and sealed it with יהו

6) He sealed the depth, turned towards below and sealed it with יהי

7) He sealed the east and turned forward, and sealed it with יהי

8) He sealed the west and turned backward, and sealed it with יהי

9) He sealed the south and turned to the right and sealed it with יהי

10) He sealed the north and turned to the left and sealed it with יהי

SECTION 9.

These are the ten spheres of existence out of nothing. From the spirit of the living God emanated air, from the air, water, from the water, fire or ether, from the ether, the height and the depth, the East and West, the North and South.

CHAPTER II.

SECTION 1.

There are twenty-two letters, stamina. Three of them, however, are the first elements, fundamentals or mothers, seven double and twelve simple consonants. The three fundamental letters א"מ"ש have as their basis the balance. In one scale¹⁷ is the merit and in the other criminality, which are placed in equilibrium by the tongue. The three fundamental letters א"מ"ש signify, as מ is mute like the water and ש hissing like the fire, there is א among them, a breath of air which reconciles them.

SECTION 2.

The twenty-two letters which form the stamina

חָמֵשׁ חָתָם רוּם וּפְנָה לְמַעְלָה וְחָתְמוּ ביהו
 שֵׁשׁ חָתָם תַּחַת וּפְנָה לְמַטָּה וְחָתְמוּ בהיו
 שִׁבְעַת חָתָם מְזֻרָח וּפְנָה לְפָנָיו וְחָתְמוּ בויה
 שְׁמוֹנָה חָתָם מְעָרָב וּפְנָה לְאַחֲרָיו וְחָתְמוּ בוהי
 תִּשְׁעַת חָתָם דָּרוּם וּפְנָה לְיַמִּינוֹ וְחָתְמוּ ביוה
 עֶשְׂרֵת חָתָם צָפוֹן וּפְנָה לְשִׁמְאֵלוֹ וְחָתְמוּ בהוי

מ ש נ ה ט .

אֱלוֹ עֶשְׂרֵת סְפִירוֹת בְּלִימָה אַחַת רוּחַ אֱלֹהִים
 חַיִּים רוּחַ מְרוּחַ מִים מְרוּחַ אֵשׁ מִמִּים רוּם וְתַחַת
 מְזֻרָח וּמְעָרָב צָפוֹן וְדָרוּם:

פ ר ק ש נ י .

מ ש נ ה א .

עֶשְׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוּד שְׁלֹשׁ אַמּוֹת וְשִׁבְעַת
 בְּפוּלוֹת וּשְׁתַּיִם עֶשְׂרֵה בְּשׁוּמּוֹת שְׁלֹשׁ אַמּוֹת אַ"מ"ש
 יְסוּדָן בַּף זְכוּת וּבַף חוּבָה וּלְשׁוֹן חָק מְכַרְיַע בְּנִתִּים
 שְׁלֹשׁ אַמּוֹת אַ"מ"ש מ' רוּמְמַת ש' שׁוּרְקַת א' אֲוִיר
 רוּחַ מְכַרְיַע בְּנִתִּים:

מ ש נ ה ב .

עֶשְׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוּד חֶקְקוֹן חֶצְבָּן צָרְפָּן

after having been appointed and established by God, He combined, weighed and changed them, and formed by them all beings which are in existence, and all those which will be formed in all time to come.

SECTION 3.

He established twenty-two letters, stamina, by the voice, formed by the breath of air and fixed them on five places in the human mouth, namely: 1) gutturals, א ה ה ע 2) palatals, ג י כ ק 3) linguals, ר ט ל נ ה 4) dentals, ז ש ס ר צ 5) labials, ב ו מ פ

SECTION 4.

He fixed the twenty-two letters, stamina, on the sphere like a wall with two hundred and thirty-one gates,¹⁸ and turned the spheres forward and backward. For an illustration may serve the three letters, ע נ ג. There is nothing better than joy, and nothing worse than sorrow or plague.¹⁹

SECTION 5.

But how was it done? He combined,²⁰ weighed and changed: the א with all the other letters in succession, and all the others again with א; ב with all, and all again with ב; and so the whole series of letters.²¹ Hence it follows that there are two hundred and thirty-one²² formations, and that every creature and every word emanated from one name.²³

SECTION 6.

He created a reality out of nothing, called the nonentity into existence and hewed, as it were, colossal pillars from intangible air. This has been shown by the example of combining the letter א with

שָׁקֵלן וְהַמִּירָן וְצָר בָּהֶם אֶת כָּל הַיְצוּר וְאֶת כָּל
הַעֲתִיד לְצוּר:

מ ש כ ה ג .

עֲשָׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוּד חֶקְקֵן בְּקוֹל חֶצְבָן
בְּרוּחַ קִבְעָן בְּפֶה בְּחֵמֶשׁ מְקוֹמוֹת אוֹתִיּוֹת אֶהְחִיעַ
בְּגֵרוֹן גִּיב"ק בְּחִינֵי דַטְלַג"ת בְּלִשׁוֹן זְשָׁר"ץ בְּשִׁנַּיִם
בוֹמ"ף בְּשִׁפְתַיִם:

מ ש כ ה ד .

עֲשָׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוּד קִבְעָן בְּגִלְגָּל כְּמִין
חוֹמָה בְּרִל"א שְׁעָרִים וְחוּזָר הַגִּלְגָּלִים פָּנִים וְאַחוּזָר
וְסִימָן לְדָבָר אֵין בְּטוֹכָה לְמַעְלָה מֵעֲנַג וְאֵין בְּרָעָה
לְמַטָּה מִנְּנִיעַ:

מ ש כ ה ה .

בִּיצֵר צָרְפָן שָׁקֵלן וְהַמִּירָן אַ עִם בְּלָן וְכֵלָן עִם א
ב עִם בְּלָן וְכֵלָן עִם ב וְחוּזָרוֹת חֲלִילָה וְנִמְצָאוֹת
בְּרִל"א שְׁעָרִים וְנִמְצָא כָּל הַיְצוּר וְכָל הַדְּבוּר יוֹצֵא
מִשֵּׁם* אַחֵד:

מ ש כ ה ו .

יְצֵר מְמֵשׁ מִתְּחוּי וְעֲשָׂה אֶרֶץ אֵינוֹ יִשְׁנֹו וְחֶצְבַּן
עֲמוּדִים גְּדוּלִים מְאֹוִיר שְׁאֵינוֹ נִתְפָּס וְזֶה סִימָן אוֹת

(* נ"א בְּשֵׁם):

all the other letters, and all the other letters with Aleph (א). He²⁴ predetermined, and by speaking created every creature and every word by one name. For an illustration may serve the twenty-two elementary substances by the primitive substance of Aleph²⁵ (א).

CHAPTER III.

SECTION 1.

The three first elements, ש"מ"א are typified by a balance, in one scale the merit and in the other the criminality, which are placed in equilibrium by the tongue. These three mothers, ש"מ"א are a great, wonderful and unknown mystery, and are sealed by six²⁶ rings, or elementary circles, namely: air, water and fire emanated from them, which gave birth to progenitors, and these progenitors gave birth again to some offspring.

SECTION 2.

God appointed and established the three mothers ,ש"מ"א combined, weighed and changed them, and formed by them three mothers ש"מ"א in the world, in the year and in man, male and female.

SECTION 3.

The three mothers ש"מ"א in the world are: air, water and fire. Heaven was created from fire or ether; the earth (comprising sea and land) from the elementary water; and the atmospheric air from the elementary air, or spirit, which establishes the balance among them.

א עם בָּלָן וּבְלָן עִם א צוֹפֶה וּמִימַר וְעָשָׂה אֶת כָּל
הַיְצוּר וְאֵת כָּל הַדְּבָר שֵׁם אֶחָד וְסִימָן לְדַבֵּר
עֲשָׂרִים וּשְׁתַּיִם חֲפִצִּים בְּגוֹף א :

פ ר ק ש ל י ש י .

מ ש נ ה א .

שְׁלֹש אֲמוֹת אַ"מ"ש יְסוּדָן בָּף זְכוּת וּכְף חוֹבָה
וְלִשׁוֹן חֵק מְכַרְיַע בְּנֵתִים שְׁלֹש אֲמוֹת אַ"מ"ש סוּד
גְּדוֹל מוֹפְלָא וּמְכוּסָה וְחֲתוּם בְּשֵׁשׁ טַבְּעוֹת וַיֵּצְאוּ*
מֵהֶם אַיִר וּמִים וְאֵשׁ וּמֵהֶם נוֹלְדוּ אָבוֹת וּמֵאָבוֹת
הַתּוֹלְדוֹת :

מ ש נ ה ב .

שְׁלֹש אֲמוֹת אַ"מ"ש חֲקָקָן חֲצָבָן צָרְפָן שְׁקָלָן
וְהַמִּירָן וְצָר בָּהֶם שְׁלֹש אֲמוֹת אַ"מ"ש בְּעוֹלָם וְשְׁלֹש
אֲמוֹת אַ"מ"ש בְּשָׁנָה וְשְׁלֹש אֲמוֹת אַ"מ"ש בְּנַפֵּשׁ
זָכָר וּנְקֵבָה :

מ ש נ ה ג .

שְׁלֹש אֲמוֹת אַ"מ"ש בְּעוֹלָם אַיִר וּמִים וְאֵשׁ שָׁמַיִם
נְבִרָאוּ מֵאֵשׁ וְאֶרֶץ נְבִרָאֵת מִמִּים וְאַיִר מִרוּחַ
מְכַרְיַע בְּנֵתִים :

(* נ"א וּמְמַנּוּ יוֹצְאִים אֵשׁ וּמִים וּמֵתְחַלְקִים זָכָר וּנְקֵבָה שְׁלֹש אֲמוֹת
אַ"מ"ש יְסוּדָן וּמֵהֶן נוֹלְדוּ אָבוֹת שְׁמֵמַנּוּ נְבִרָא הַכֹּל :

SECTION 4.

The three mothers ש"מ"א produce in the year²⁷: heat, coldness²⁸ and moistness. Heat was created from fire, coldness from water, and moistness from air which equalizes them.

SECTION 5.

The three mothers ש"מ"א produce in man, male and female, breast, body and head. The head was created from fire, the breast from water, and the body from air, which places them in equilibrium.

SECTION 6.

FIRST DIVISION. God let the letter Aleph (א) predominate in primitive air, crowned²⁹ it, combined one with the other,³⁰ and formed by them the air in the world, moistness in the year, and the breast in man, male and female; in male by ש"מ"א and in female by : א"ש"ם

SECTION 7.

SECOND DIVISION. He let the letter Mem (מ) predominate in primitive water, and crowned it, combined one with the other, and formed by them the earth, (including land and sea) coldness in the year, and the belly in male and female; in male by ש"מ"א³¹ in female by : מ"ש"א

SECTION 8.

THIRD DIVISION. He let the letter Sheen (ש) predominate in primitive fire, crowned it, combined one with the other, and formed by them, heaven in the world, heat in the year, and the head of male and female.³²

מ ש נ ה ד .

שָׁלַשׁ אַמּוֹת אַ"מ"ש בַּשָּׁנָה חוּם וְקוֹר וְרוּיָה חוּם
נִבְרָא מֵאֵשׁ קוֹר נִבְרָא מִמַּיִם וְרוּיָה מֵרוּחַ מְכַרְיַע
בְּנִתִים:

מ ש נ ה ה .

שָׁלַשׁ אַמּוֹת אַ"מ"ש בְּנִפְשׁ זָכָר וְנִקְבָּה רֵאשׁ וּבִטָּן
וְגוּיָה רֵאשׁ נִבְרָא מֵאֵשׁ וּבִטָּן נִבְרָא מִמַּיִם וְגוּיָה
מֵרוּחַ מְכַרְיַע בְּנִתִים:

מ ש נ ה ו .

בְּבֹא א . הַמְּלִיךָ אוֹת א' בְּרוּחַ וְקָשֶׁר לוֹ כְּתָר
וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם אֲוִיר בְּעוֹלָם רוּיָה בַּשָּׁנָה
גוּיָה בְּנִפְשׁ זָכָר בְּא"מ"ש וְנִקְבָּה בְּא"ש"ם:

מ ש נ ה ז .

בְּבֹא ב . הַמְּלִיךָ אוֹת מ' בְּמַיִם וְקָשֶׁר לוֹ כְּתָר
וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם אֶרֶץ בְּעוֹלָם וְקוֹר בַּשָּׁנָה
וּבִטָּן בְּנִפְשׁ זָכָר בְּא"מ"ש* וְנִקְבָּה בְּמ"ש"א:

מ ש נ ה ח .

בְּבֹא ג . הַמְּלִיךָ אוֹת ש' בְּאֵשׁ וְקָשֶׁר לוֹ כְּתָר
וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם שָׁמַיִם בְּעוֹלָם וְחוּם בַּשָּׁנָה
וְרֵאשׁ בְּנִפְשׁ זָכָר וְנִקְבָּה:

(* נ"א בְּמ"א"ש:

CHAPTER IV.

SECTION 1.

The³³ seven double letters, נגד כפרת with a duplicity of pronunciation, aspirated and unaspirated, namely: *תת, פפ, קק, גג, דד, ננ, סס, רר, חח*, serve as a model of softness and hardness, strength and weakness.

SECTION 2.

Seven³⁴ double letters, נגד כפרת shall, as it were, symbolize wisdom, wealth, fruitfulness, life, dominion, peace and beauty.

SECTION 3.

Seven double letters serve to signify the antithesis to which human life is exposed. The antithesis of wisdom is foolishness; of wealth, poverty; of fruitfulness, childlessness; of life, death; of dominion, dependence; of peace, war; and of beauty, ugliness.

SECTION 4.

The seven double consonants are analogous to the six dimensions: height and depth, East and West, North and South, and the holy temple that stands in the centre, which carries them all.

SECTION 5.

The double consonants are seven, נגד כפרת and not six, they are seven and not eight; reflect upon this

פ ר ק ר ב י ע י .

מ ש נ ה א .

שֶׁבַע כְּפוּלוֹת בְּגֵד כִּפְרֹת מִתְנַהֲגוֹת בְּנִשְׁתִּי
 לְשׁוֹנוֹת ב"ב ג"ג ד"ד כ"כ פ"פ ר"ר ת"ת תְּבִנִית
 רַךְ וְקִנְיָה גְבוּר וְחֻלְשׁ :

מ ש נ ה ב .

שֶׁבַע כְּפוּלוֹת בְּגֵד כִּפְרֹת יְסוּדָן חֲכָמָה וְעוֹשֶׁר
 וְזֵרַע וְחַיִּים וּמְשֻׁלָּה שְׁלוֹם וְחֵן :

מ ש נ ה ג .

שֶׁבַע כְּפוּלוֹת בְּגֵד כִּפְרֹת בְּדַבּוּר וּבִתְמוּדָה
 תְּמוּרַת חֲכָמָה אוֹלֵת תְּמוּרַת עֶשֶׂר עוֹנֵי תְּמוּרַת
 זֵרַע שְׁמָמָה תְּמוּרַת חַיִּים מְזוֹת תְּמוּרַת מְשֻׁלָּה
 עֲבָדוֹת תְּמוּרַת שְׁלוֹם מְלַחֲמָה תְּמוּרַת חֵן פִּיעוּר :

מ ש נ ה ד .

שֶׁבַע כְּפוּלוֹת בְּגֵד כִּפְרֹת מַעֲלָה וּמַטָּה מוֹרָח
 וּמַעֲרָב צָפוֹן וְדָרוֹם וְהִיכָל הַקּוֹדֶשׁ מִכּוֹן בְּאַמְצַע
 וְהוּא נוֹשֵׂא אֶת כָּלֵן :

מ ש נ ה ה .

שֶׁבַע כְּפוּלוֹת בְּגֵד כִּפְרֹת שְׁבָעָה וְלֹא נִשְׁתָּה

fact, inquire about it, and make it so evident, that³⁵ the Creator be acknowledged to be on His throne again.

SECTION 6.

The seven double consonants, stamina, having been designed and established, combined, weighed, and changed by God, He formed by them: seven planets in the world, seven days in the year, seven gates, openings of the senses, in man, male and female.

SECTION 7.

The seven planets in the world are :³⁶ Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Seven days in the year are the seven days of the week; seven gates in man, male and female, are: two eyes, two ears, two nostrils and the mouth.

SECTION 8.

FIRST DIVISION. He let the letter \beth predominate in wisdom, crowned it, combined one with the other and formed by them: the moon in the world, the first day in the year, and the right eye in man, male and female.

SECTION 9.

SECOND DIVISION. He let the letter \daleth predominate in wealth, crowned it, combined one with the other, and formed by them: Mars in the world, the second day in the year, and the right ear in man, male and female.

שְׁבַעַה וְלֹא שְׁמוֹנָה בְּחוֹן בְּהֶם וַחֲקוֹר בְּהֶם וְהַעֲמֹד
דָּבָר עַל בּוֹרֵיו וְהוֹשֵׁב יוֹצֵר עַל מְכוֹנוֹ:

מ ש כ ה ו.

שְׁבַע כְּפוּלוֹת בְּגִ"ד בְּפַר"ת יְסוּד חֲקֵקוֹן חֲצֵבֵן צָרְפֵן
שְׁקֵלָן וְהַמִּירָן וְצָר בְּהֶם שְׁבַעַה כּוֹכְבִים בְּעוֹלָם
שְׁבַעַה יָמִים בְּשָׁנָה שְׁבַעַה שְׁעָרִים בְּנַפְשׁ זָכָר
וּנְקֵבָה:

מ ש כ ה ז.

שְׁבַעַה כּוֹכְבִים בְּעוֹלָם שְׁבַתִי צָדֵק מְאָדִים חֲמָה
נְגִה כּוֹכֵב לְבָנָה שְׁבַעַה יָמִים בְּשָׁנָה שְׁבַעַה יָמִי
הַשְּׁבוּעַ שְׁבַעַה שְׁעָרִים בְּנַפְשׁ זָכָר וּנְקֵבָה שְׁתֵּי
עֵינַיִם שְׁתֵּי אָזְנַיִם שְׁנֵי גִבֵּי הָאָף וְהַפֶּה:

מ ש כ ה ח.

בְּבֹא א. הַמְּלִיךְ אוֹת ב' בְּהַכְמָה וְקִשֵׁר לוֹ כְּתָר
וְצָרְפֵן זֶה בּוֹה וְצָר בְּהֶם לְבָנָה בְּעוֹלָם יוֹם רֵאשׁוֹן
בְּשָׁנָה וְעֵין יָמִין בְּנַפְשׁ זָכָר וּנְקֵבָה:

מ ש כ ה ט.

בְּבֹא ב. הַמְּלִיךְ אוֹת ג' בְּעוֹשֵׁר וְקִשֵׁר לוֹ כְּתָר
וְצָרְפֵן זֶה בּוֹה וְצָר בְּהֶם מְאָדִים בְּעוֹלָם יוֹם שְׁנֵי
בְּשָׁנָה וְאֵזֶן יָמִין בְּנַפְשׁ זָכָר וּנְקֵבָה:

SECTION 10.

THIRD DIVISION. He let the letter γ predominate in producibility, crowned it, combined one with the other, and formed by them: the sun in the world, the third day in the year, the right nostril in man, male and female.

SECTION 11.

FOURTH DIVISION. He let the letter δ predominate in life, crowned it, combined one with the other, and formed by them: Venus in the world, the fourth day in the year, and the left eye in man, male and female.

SECTION 12.

FIFTH DIVISION. He let the letter ϵ predominate in dominion, crowned it, combined one with the other, and formed by them: Mercury in the world, the fifth day in the year, and the left ear in man, male and female.

SECTION 13.

SIXTH DIVISION. He let the letter ζ predominate in peace, crowned it, combined one with the other, and formed by them: Saturn in the world, the sixth day in the year, and the left nostril in man, male and female.

SECTION 14.

SEVENTH DIVISION. He let the letter η predominate in beauty, crowned it, combined one with the other, and formed by them: Jupiter in the world, the seventh day in the year, and the mouth of man, male and female.

מ ש נ ה י .

בָּבֶא ג . הַמְלִיךְ אֹת ר' בְּרוּעַ וְקָשֶׁר לוֹ כְּתָר
וְצָרְפָן וְזֶה בָּוָה וְצָר בָּהֶם חֲמָה בְּעוֹלָם יוֹם שְׁלִישִׁי
בְּשָׁנָה וּנְחִיר יְמִין בְּנִפְשׁ זָכָר וּנְקֵבָה :

מ ש נ ה ר"א .

בָּבֶא ד . הַמְלִיךְ אֹת כ' בְּחַיִּים וְקָשֶׁר לוֹ כְּתָר
וְצָרְפָן וְזֶה בָּוָה וְצָר בָּהֶם נוֹגֵה בְּעוֹלָם יוֹם רְבִיעִי
בְּשָׁנָה וְעֵין שְׁמַאל בְּנִפְשׁ זָכָר וּנְקֵבָה :

מ ש נ ה ר"ב .

בָּבֶא ה . הַמְלִיךְ אֹת פ' בְּמִשְׁלָה וְקָשֶׁר לוֹ כְּתָר
וְצָרְפָן וְזֶה בָּוָה וְצָר בָּהֶם כּוֹכֵב בְּעוֹלָם יוֹם חֲמִישִׁי
בְּשָׁנָה וְאֵזֶן שְׁמַאל בְּנִפְשׁ זָכָר וּנְקֵבָה :

מ ש נ ה ר"ג .

בָּבֶא ו . הַמְלִיךְ אֹת ר' בְּשָׁלוֹם וְקָשֶׁר לוֹ כְּתָר
וְצָרְפָן וְזֶה בָּוָה וְצָר בָּהֶם שְׁבֵתִי בְּעוֹלָם יוֹם שְׁשִׁי
בְּשָׁנָה וּנְחִיר שְׁמַאל בְּנִפְשׁ זָכָר וּנְקֵבָה :

מ ש נ ה ר"ד .

בָּבֶא ז . הַמְלִיךְ אֹת ת' בְּחֵן וְקָשֶׁר לוֹ כְּתָר
וְצָרְפָן וְזֶה בָּוָה וְצָר בָּהֶם צֶדֶק בְּעוֹלָם יוֹם שִׁשִּׁתִּי
בְּשָׁנָה וּפֶה בְּנִפְשׁ זָכָר וּנְקֵבָה :

SECTION 15.

By the seven double consonants, **בגד כפרת** were also designed seven worlds (*αι'ω'ν'ε'ς*), seven heavens, seven lands, (probably climates,) seven seas, (probably around Palestine,) seven rivers, seven deserts, seven days a week, seven weeks from Passover to Pentecost, there is a cycle of seven years, the seventh is the release year, and after seven release years is jubilee. Hence, God loves the number seven under the whole heaven.³⁷ (In the whole nature.)

SECTION 16.

Two stones build two houses, three stones build six houses, four build twenty-four houses, five build one hundred and twenty houses, six build seven hundred and twenty houses and seven build five thousand and forty³⁸ houses. From thence further go and reckon what the mouth cannot express and the ear cannot hear.

CHAPTER V.

SECTION 1.

The twelve simple letters **ה'ו'י'ז'ח'ט'י'י'ל'נ'ס'ע'צ'ק** symbolize, as it were, the organs of speaking, think-

משנה ט"ו.

שֶׁבַע כְּפוּלוֹת בְּגֵד כְּפָר"ת שְׂבָהֵן נְחֻקְקִין שְׂבָעָה
 עוֹלָמוֹת שְׂבָעָה רְקִיעֵין שְׂבָעָה אֲרָצוֹת שְׂבָעָה יָמִים
 שְׂבָעָה נְהָרוֹת שְׂבָעָה מְדַבְּרוֹת שְׂבָעָה יָמִים שְׂבָעָה
 שְׁבוּעוֹת שְׂבָעָה שָׁנִים שְׂבָעָה שְׁמִיטִין שְׂבָעָה יוֹבְלוֹת
 לְפִיכָךְ חִבַּב אֶת הַשְּׁבִיעִיּוֹת תַּחַת כָּל הַשָּׁמַיִם:

משנה ט"ז.

שְׁתֵּי אַבְנִים בּוֹנוֹת שְׁנֵי בָתִּים שְׁלֹשׁ אַבְנִים
 בּוֹנוֹת שְׁשֵׁה בָתִּים אַרְבַּע אַבְנִים בּוֹנוֹת אַרְבָּעָה
 וְעֶשְׂרִים בָּתִּים חֲמִשׁ אַבְנִים בּוֹנוֹת מֵאָה וְעֶשְׂרִים
 בָּתִּים יֶשֶׁשׁ אַבְנִים בּוֹנוֹת שֶׁבַע מֵאוֹת וְעֶשְׂרִים
 בָּתִּים שֶׁבַע אַבְנִים בּוֹנוֹת חֲמִשָּׁתַּיִם אֶלְפִים
 (וארבע) וְאַרְבָּעִים בָּתִּים מִבֵּאֵן וְאֵילָךְ צֵא וְחָשׁוּב
 מֵהַ שְׁאִין הַפֶּה יְכוּלָה לְדַבֵּר וְאִין הָאֵזֶן יְכוּלָה
 לְשָׁמוֹעַ:

פרק חמישי.

משנה א.

שְׁתֵּים עֶשְׂרֵה פְּשׁוּטוֹת הוּזוּ חֲמִי לְנֵם עֲצִיק

ing, walking, seeing, hearing, working, coition, smelling, sleep, anger, swallowing and laughing.

SECTION 2.

The twelve simple consonants ק"ץ"ע"י"ל"נ"ם"ע"צ"ק"ה"ו"ז"ח"ט"י"י ל"י"נ"ם"ע"צ"ק" symbolize also twelve oblique points: east height, north east, east depth, south height, south east, south depth, west height, south west, west depth, north height, north west, north depth. They grew wider and wider to all eternity, and these are the boundaries of the world.

SECTION 3.

The twelve simple letters ק"ץ"ע"י"ל"נ"ם"ע"צ"ק"ה"ו"ז"ח"ט"י"י ל"י"נ"ם"ע"צ"ק" stamina, having been designed, established, combined, weighed and changed by God, He performed by them: twelve constellations in the world, twelve months in the year, and twelve leaders (organs) in the human body, male and female.

SECTION 4.

The twelve constellations in the world are: Aries,

יִסוֹדֵן שְׂיִחָהּ הִרְהוּר הַלּוֹךְ רְאִיָּה שְׂמִיעָה מַעֲשֵׂה
תְּשִׁמִּישׁ רֵיחַ שִׁנָּה רוֹגֵז לְעִיטָה שְׁחֹק :

מ ש כ ה ב .

שְׂתִים עֲשָׂרָה פְּשׁוּטוֹת הוּזוּ חֲטָי לנ"ס עצ"ק
יִסוֹדֵן שְׁנַיִם עֶשֶׂר גְּבוּלֵי אֶלְכָסוֹן גְּבוּל מוֹרְחִית
רוֹמִית גְּבוּל מוֹרְחִית צְפוֹנִית גְּבוּל מוֹרְחִית תְּחָתִית
גְּבוּל דְּרוֹמִית רוֹמִית גְּבוּל דְּרוֹמִית מוֹרְחִית גְּבוּל
דְּרוֹמִית תְּחָתִית גְּבוּל מְעַרְבִית רוֹמִית גְּבוּל
מְעַרְבִית דְּרוֹמִית גְּבוּל מְעַרְבִית תְּחָתִית גְּבוּל
צְפוֹנִית רוֹמִית גְּבוּל צְפוֹנִית מְעַרְבִית גְּבוּל צְפוֹנִית
תְּחָתִית וּמְתַרְחֵבִין וְהוֹלְכִין עַד יְעָדֵי עַד וְהֵן הֵן
גְּבוּלוֹת עוֹלָם :

מ ש כ ה ג .

שְׂתִים עֲשָׂרָה פְּשׁוּטוֹת הוּזוּ חֲטָי לנ"ס עצ"ק
יִסוֹדֵן חֲקָקוֹן חֲצָבֵן צָרְפֵן שְׁקָלֵן וְהַמִּירֵן וְצָר בָּהֶם
שְׂתִים עֲשָׂרָה מוֹלֹת בְּעוֹלָם שְׁנַיִם עֶשֶׂר חֲדָשִׁים
בְּשָׁנָה שְׁנַיִם עֶשֶׂר מְנַהֲיָגִים בְּנֶפֶשׁ זָכָר וּנְקֵבָה :

מ ש כ ה ד .

שְׂתִים עֲשָׂרָה מוֹלֹת בְּעוֹלָם טָלָה שׁוֹר תְּאוּמִים

Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagitarius, Capricornus, Aquarius and Pisces. The twelve months of the year are: Nisan, Iyar, Sivan, Tamus, Ab, Elyl, Tishri, Marcheshvan, Kislev, Teves, Schevat and Adar. The twelve organs of the human body are: two hands, two feet, two kidneys, gall, small intestines, liver, gullet³⁹ or esophagus, stomach and milt.

SECTION 5.

First Part.

FIRST DIVISION. God let the letter ך predominate in speaking, crowned it, combined one with the other, and formed by them: Aries (the Ram) in the world, the month Nisan in the year, and the right foot of the human body, male and female.

SECTION 6.

SECOND DIVISION. He let the letter ך predominate in thinking, crowned it, combined one with the other, and formed by them: Taurus (the Bull) in the world, the month Iyar in the year and the right kidney of the human body, male and female.

SECTION 7.

THIRD DIVISION. He let the letter ך predominate in walking, crowned it, combined one with the other, and formed by them: Gemini (the Twins) in the world, the month Sivan in the year, and the left foot of the human body, male and female.

סֶרֶטָן אֲרִיָּה בְּתוֹלָה מֵאֲזֵנִים עֲקָרְב קִשְׁת גְּדֵי דְלִי
 דָּגִים: שְׁנַיִם עֶשֶׂר יְחָדָשִׁים בְּשָׁנָה נִיסָן אֲיִיר סִיּוֹן
 תַּמוּז אָב אֱלוּל תְּשֻׁרֵי חֲשׁוֹן כְּסֵלוֹ טִבֵּת שְׁבַט אֲדָר:
 שְׁנַיִם עֶשֶׂר מִנְהִיגִים בְּנֶפֶשׁ זָכָר וּנְקֵבָה שְׁתֵּי יָדַיִם
 שְׁתֵּי רַגְלָיִם שְׁתֵּי כְּלִיּוֹת מָרָה דַּקִּין כָּבֵד (קוֹרְקָבֵן)
 גְּרֵגֶרֶת קֶבֶה טָחוּל:

מ ש נ ה ה .

בְּבֹא א' מֵהָא . הַמְּלִיךְ אוֹת ה' בְּשִׁיחָה וְקִשֵׁר לוֹ
 כְּתָר וְצִרְפָּן זֶה בְּזוֹה וְצָר בָּהֶם טָלָה בְּעוֹלָם וְנִיסָן
 בְּשָׁנָה וְרַגְלַי יְמִין בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

מ ש נ ה ו .

בְּבֹא ב' מֵהָא . הַמְּלִיךְ אוֹת ו' בְּהִרְהוּר וְקִשֵׁר לוֹ
 כְּתָר וְצִרְפָּן זֶה בְּזוֹה וְצָר בָּהֶם שׁוֹר בְּעוֹלָם וְאֲיִיר
 בְּשָׁנָה וְכוֹלֵיָא יְמִנִית בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

מ ש נ ה ז .

בְּבֹא ג' מֵהָא . הַמְּלִיךְ אוֹת ז' בְּהִלּוּךְ וְקִשֵׁר לוֹ
 כְּתָר וְצִרְפָּן זֶה בְּזוֹה וְצָר בָּהֶם תְּאוּמִים בְּעוֹלָם וְסִיּוֹן
 בְּשָׁנָה וְרַגְלַי שְׁמַאל בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

SECTION 8.

Second Part.

FIRST DIVISION. He let the letter η predominate in seeing, crowned it, combined one with the other, and formed by them: Cancer (the Crab) in the world, the month Tamus in the year, and the right hand of the human body, male and female.

SECTION 9.

SECOND DIVISION. He let the letter υ predominate in hearing, crowned it, combined one with the other, and formed by them: Leo (the Lion) in the world, the month Ab in the year, and the left kidney of the human body, male and female.

SECTION 10.

THIRD DIVISION. He let the letter ν predominate in working, crowned it, combined one with the other, and formed by them: Virgo (the Virgin) in the world, the month Elul in the year, and the left hand of the human body, male and female.

SECTION 11.

Third Part.

FIRST DIVISION. He let the letter \beth predominate in coition, crowned it, combined one with the other, and formed by them: Libra (the Balance) in the world, the month Tishri in the year, and the gall of the human body, male and female.

SECTION 12.

SECOND DIVISION. He let the letter \beth predominate in smelling, crowned it, combined one with the other, and formed by them: Scorpio (the Scorpion) in the world, the month Marcheshvan in the year, and the small intestines of the human body, male and female.

מ ש כ ה ח .

בָּבֶא א' מִן הַשְּׁנֵיָהּ . הַמְּלִיךְ אֹת ח' בְּרֵאִיָּה וְקָשֶׁר
 לֹו כְּתָר וְצָרְפָן זֶה בְּזֶה וְצָר בָּהֶם סְרָטָן בְּעוֹלָם
 וְתַמוּז בְּשָׁנָה וַיֵּד יִמִּין בְּנַפְשׁ זָכָר וּנְקֵבָה :

מ ש כ ה ט .

בָּבֶא ב' מִן הַשְּׁנֵיָהּ . הַמְּלִיךְ אֹת ט' בְּשִׁמְיָעָה
 וְקָשֶׁר לֹו כְּתָר וְצָרְפָן זֶה בְּזֶה וְצָר בָּהֶם אַרְיָה בְּעוֹלָם
 וְאָב בְּשָׁנָה וְכוֹלֵיָא שְׁמָאֲלִית בְּנַפְשׁ זָכָר וּנְקֵבָה :

מ ש כ ה י .

בָּבֶא ג' מִן הַשְּׁנֵיָהּ . הַמְּלִיךְ אֹת י' בְּמַעֲשָׂה וְקָשֶׁר
 לֹו כְּתָר וְצָרְפָן זֶה בְּזֶה וְצָר בָּהֶם בְּתוּלָה בְּעוֹלָם
 וְאַלּוּל בְּשָׁנָה וַיֵּד שְׁמָאֵל בְּנַפְשׁ זָכָר וּנְקֵבָה :

מ ש כ ה י"א .

בָּבֶא א' מִן הַשְּׁלִישִׁית . הַמְּלִיךְ אֹת ל' בְּתַשְׁמִישׁ
 וְקָשֶׁר לֹו כְּתָר וְצָרְפָן זֶה בְּזֶה וְצָר בָּהֶם מַאֲזֵנִים
 בְּעוֹלָם וְתַשְׁרֵי בְּשָׁנָה וּמָרָה בְּנַפְשׁ זָכָר וּנְקֵבָה :

מ ש כ ה י"ב .

בָּבֶא ב' מִן הַשְּׁלִישִׁית . הַמְּלִיךְ אֹת נ' בְּרִיחַ וְקָשֶׁר
 לֹו כְּתָר וְצָרְפָן זֶה בְּזֶה וְצָר בָּהֶם עֶקְרֵכַּ בְּעוֹלָם
 וּמְרַחֲשׁוֹן בְּשָׁנָה וְדַקִּין בְּנַפְשׁ זָכָר וּנְקֵבָה :

SECTION 13.

THIRD DIVISION. He let the letter \beth predominate in sleep, crowned it, combined one with the other, and formed by them: Sagittarius (the Archer) in the world, the month Kislev in the year, and the stomach of the human body, male and female.

SECTION 14.

Fourth Part.

FIRST DIVISION. He let the letter γ predominate in anger, crowned it, combined one with the other, and formed by them: Capricornus (the Goat) in the world, the month Teves in the year, and the liver in the human body, male and female.

SECTION 15.

SECOND DIVISION. He let the letter \aleph predominate in swallowing, crowned it, combined one with the other, and formed by them: Aquarius (the Waterman) in the world, the month Schwat in the year, and the esophagus of the human body, male and female.

SECTION 16.

THIRD DIVISION. He let the letter \daleth predominate in laughing, crowned it, combined one with the other, and formed by them: Pisces (the Fishes) in the world, the month Adar in the year, and the milt of the human body, male and female.

He made them as a conflict, drew them up like a wall; and set one against the other as in warfare.

משנה י"ג.

בְּבֹא ג' מִן הַשְּׁלִישִׁית. הַמְּלִיךְ אוֹת ס' בְּשָׁנָה
וְקִיּוֹשׁ לֹא כֶּתֶר וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם קִשְׁת בְּעוֹלָם
וְכִסְלוֹ בְּשָׁנָה וְקִיבָה בְּנִפְשׁ זָכָר וְנִקְבָּה:

משנה י"ד.

בְּבֹא א' מִן הָרְבִיעִית. הַמְּלִיךְ אוֹת ע' בְּרוֹגְוָנוּ
וְקִיּוֹשׁ לֹא כֶּתֶר וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם גְּדִי בְּעוֹלָם
טִבֵּת בְּשָׁנָה וְכֶבֶד בְּנִפְשׁ זָכָר וְנִקְבָּה:

משנה ט"ו.

בְּבֹא ב' מִן הָרְבִיעִית. הַמְּלִיךְ אוֹת צ' בְּלַעֲיֹטָה
וְקִיּוֹשׁ לֹא כֶּתֶר וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם דְּלִי בְּעוֹלָם
וְשִׁבְט בְּשָׁנָה (וְקוֹרְקָבִין) וְגִרְגָּרֶת בְּנִפְשׁ זָכָר וְנִקְבָּה:

משנה ט"ז.

בְּבֹא ג' מִן הָרְבִיעִית. הַמְּלִיךְ אוֹת ק' בְּשִׁחוּק
וְקִיּוֹשׁ לֹא כֶּתֶר וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם דְּגִים בְּעוֹלָם
וְאֶדָר בְּשָׁנָה וְטָחוּל בְּנִפְשׁ זָכָר וְנִקְבָּה עֲשָׂאן בְּמִין
עֲרִיבָה* סִידְרָן בְּמִין חוֹמָה עֲרָכָן בְּמִין מְלַחְמָה:

(* נ"א מְרִיבָה אוֹ מְרִינָה:

CHAPTER VI.

SECTION 1.

These are the three mothers or the first elements, שׁ״מ״ן from which emanated three progenitors; primitive air, water and fire, and from which emanated as their offspring, three progenitors and their offspring, namely: the seven planets and their hosts, and the twelve oblique points.

SECTION 2.

To confirm this there are faithful witnesses; the world, year and man, the twelve, the Equipoise, the heptade, which God regulates like the Dragon,⁴⁰ (Tali) sphere and the heart.

SECTION 3.

The first elements שׁ״מ״ן are air, water and fire; the fire is above, the water below, and a breath of air establishes the balance among them. For an illustration may serve, that the fire carries the water is the phonetic character of ן which is mute and שׁ is hissing like fire, there is ן among them, a breath of air which places them in equilibrium.⁴¹

SECTION 4.

Dragon (Tali) is in the world like a king upon his throne, the sphere is in the year like a king in the empire, and the heart is in the human body like a king⁴² in war.

פ ר ק ש ש י .

מ ש נ ה א .

אֵלוֹ הֵם שְׁלֹשׁ אַמּוֹת אַ"מ"ש וַיֵּצְאוּ מֵהֶם שְׁלֹשָׁה
 אָבוֹת וְהֵם אַוִּיר וּמִים וְאֵשׁ וּמֵאֲבוֹת תּוֹלְדוֹת שְׁלֹשָׁה
 אָבוֹת וְתוֹלְדוֹתֵיהֶם וְשִׁבְעָה כּוֹכָבִים וְצִבְאוֹתֵיהֶם
 וְשָׁנִים עֶשֶׂר גְּבוּלֵי אֱלֹכֶסוֹן:

מ ש נ ה ב .

רְאִיָּה לְדָבָר יְעִידִים נְאֻמָּנִים בְּעוֹלָם שָׁנָה נִפְשׁ
 וְשָׁנִים עֶשֶׂר חָק וְשִׁבְעָה וְשִׁלְשָׁה וּפְקוּדָן כְּתוּבֵי
 וְגִלְגָּל וְלֵב:

מ ש נ ה ג .

שְׁלֹשׁ אַמּוֹת אַ"מ"ש אַוִּיר אֵשׁ וּמִים אֵשׁ לְמַעַלָּה
 וּמִים לְמַטָּה וְאַוִּיר רוּחַ חָק מְכַרְיַע בְּנִתִּים וְסִימָן
 לְדָבָר הָאֵשׁ נוֹשֵׂא אֶת הַמַּיִם מ' דּוֹמָמַת ש' שׁוֹרְקַת
 א' אַוִּיר רוּחַ חָק מְכַרְיַע בְּנִתִּים:

מ ש נ ה ד .

תְּלִי בְּעוֹלָם כְּמִלְכָּה עַל כְּסֹאוֹ גִלְגָּל בְּשָׁנָה כְּמִלְכָּה
 כְּמַדְיָנָה* לֵב בְּנִפְשׁ כְּמִלְכָּה בְּמִלְחָמָה:

(* נ"א על חומה:

SECTION 5.

God has also set the one over against the other; the good against the evil, and the evil against the good; the good proceeds from the good, and the evil from the evil; the good purifies the bad, and the bad the good; the good is preserved for the good, and the evil for the bad ones.

SECTION 6.

There are three of which every one of them stands by itself; one is in the affirmative, the other in the negative and one equalizes them.

SECTION 7.

There are seven of which three are against three, and one places them in equilibrium. There are twelve which are all the time at war; three of them produce love, and three hatred, three are animators and three destroyers.

SECTION 8.

The three that produce love are the heart and the ears; the three that produce hatred are the liver, the gall and the tongue; the three animators are the two nostrils and the milt; and the three destroyers are the mouth and the two openings of the body; and God, the faithful King, rules over all from His holy habitation to all eternity. He is one above three, three are above seven, seven above twelve, and all are linked together.

מ ש נ ה ה .

גַּם אֶת זֶה לְעַמַּת זֶה עָשָׂה אֱלֹהִים טוֹב לְעַמַּת
 רָע רָע לְעַמַּת טוֹב טוֹב מִטוֹב רָע מִרָע הַטוֹב
 מִבְּחִין אֶת הָרַע וְהָרַע מִבְּחִין אֶת הַטוֹב טוֹב
 שְׂמוּרָה לַטּוֹבִים וְרָעָה שְׂמוּרָה לָרָעִים :

מ ש נ ה ו .

שְׁלֹשָׁה כָּל אֶחָד לְבְרוּ עוֹמֵד אֶחָד מְזַכֵּר וְאֶחָד
 מְחַיֵּיב וְאֶחָד מְכַרֵּעַ בְּנֵתִים :

מ ש נ ה ז .

שְׁבַעַת שְׁלֹשָׁה מוֹל שְׁלֹשָׁה וְאֶחָד מְכַרֵּעַ בְּנֵתִים
 וְשְׁנַיִם עָשָׂר עוֹמְדִין בַּמְלַחְמָה : שְׁלֹשָׁה אוֹהֲבִים
 שְׁלֹשָׁה שׁוֹנְאִים שְׁלֹשָׁה מְחַיִּים וְשְׁלֹשָׁה מְמִיתִים :

מ ש נ ה ח .

שְׁלֹשָׁה אוֹהֲבִים הֵלֵב וְהָאֲזִינִים שְׁלֹשָׁה שׁוֹנְאִים
 הַכֶּבֶד הַמָּרָה וְהַלְשׁוֹן שְׁלֹשָׁה מְחַיִּים שְׁנֵי נִקְבֵי הָאָף
 וְהַטְּחוּל וְשְׁלֹשָׁה מְמִיתִים שְׁנֵי הַנִּקְבִּים וְהַפֶּה וְאֵל
 מֶלֶךְ נְאֻמָּן מוֹשֵׁל בְּכֹל מִמְעוֹן קָדְשׁוֹ עַד עֲדֵי עַד
 אֶחָד עַל גְּבִי שְׁלֹשָׁה שְׁלֹשָׁה עַל גְּבִי שְׁבַעַת שְׁבַעַת
 עַל גְּבִי שְׁנַיִם עָשָׂר וְכֹלם אֲדוֹקִים זֶה כּוּה :

SECTION 9.

There⁴³ are twenty-two letters by which the I am, Yah, the Lord of hosts, Almighty and Eternal, designed, formed and created by three Sepharim, His whole world, and formed by them creatures and all those that will be formed in time to come.

SECTION 10.

When⁴⁴ the patriarch Abraham comprehended the great truism, revolved it in his mind, conceived it perfectly, made careful investigations and profound inquiries, pondered upon it and succeeded in contemplations, the Lord of the Universe appeared to him, called him his friend, made with him a covenant between the ten fingers of his hands, which is the covenant of the tongue,⁴⁵ and the covenant between the ten toes of his feet, which is the covenant of circumcision, and said of him: "Before I formed thee in the belly I knew thee." (Jer. I, 5.)

משנה ט.

אוּ הֵם עֲשָׂרִים וּשְׁתַּיִם אוֹתוֹת שֶׁבֶהֱן חֶקֶק אֱהִיָּה
 יְהוָה יְהוָה צְבָאוֹת אֵל שְׁדֵי יְהוָה אֱלֹהִים וְעָשָׂה מֵהֶם
 נְשֻׁלָּשָׁה סְפָרִים וּבָרָא מֵהֶם אֶת כָּל עוֹלָמוֹ וְצָר בָּהֶם
 אֶת כָּל הַיְצוֹר וְאֶת כָּל הָעֵתִיד לְצוֹר:

משנה י.

וּכְשֶׁהֲבִין אֲבָרְהָם אָבִינוּ וְהִבִּיט וַרְאָה וְחֶקֶק וְחָצַב
 וְעִלְתָּה בְּיָדוֹ נִגְלָה עָלָיו אֲדוֹן הַכֹּל וְקָרָא אוֹהֲבֵי
 וְכָרַת לוֹ בְּרִית בֵּין עֶשֶׂר אֲצַבְעוֹת יָדָיו וְהוּא בְּרִית
 הַלְשׁוֹן וּבֵין עֶשֶׂר אֲצַבְעוֹת רַגְלָיו וְהוּא בְּרִית הַמִּילָה
 וְקָרָא עָלָיו בְּטָרִם אֲצַרְךָ כִּבְטָן יַדְעִיךָ*:

(* נ"א וְקִשֵׁר עֲשָׂרִים וּשְׁתַּיִם אוֹתוֹת בְּלִשׁוֹנוֹ וְנִגְלָה לוֹ אֶת יְסוֹדוֹ
 מִשְׁכַּן בְּמִים דְּלָקוּן כְּאִשׁ רַעֲשָׁן כְּרוּחַ בְּעָרֹן בְּשִׁבְעָה נֶהְגָּן בְּשִׁתַּיִם עֲשָׂרָה
 מְזֻלוֹת:

סליק פרקא . וסליק ספר יצירה :

NOTES.

1) Our author maintains that there is a first intelligent, self-existing, almighty, eternal ruling cause of all things, and that an everlasting entity produced nonentities by a progression of effects. The divine knowledge, he adds, differs from the human knowledge in such a degree, that it gives existence to all that is. **הַקֶּקֶר יֵהֵא צְבֹאֲרֹת** is a talmudical expression. (See Treatise Bava Bathra p. 73.) It seems to me, that the author not only wanted to contradict Plato's assertion that the Supreme Being had need of a plan, like the human architect, to conduct the great design, when he made the fabric of the Universe, but also the common belief that God reasons and acts by ideas like a human being. As the prophet Isaiah exclaimed: "Behold! God has no ideas like you, and his ways of acting are not like yours." (Isaiah 55, 8—9.)

2) The number thirty-two is not only the fifth power of two, and the sum of ten units and twenty-two letters, but is also the sum of the first and last letter of the Hebrew Pentateuch, namely: **ב** 2 and **ל** 30, equal thirty-two. (See Kusari p. 343, translated into German by Dr. David Cassel.)

3) Paths denote powers, effects, kinds, forms, degrees or stages.

4) These Sepharim or three words of similar expression signify: first, number, calculation or idea; second, the word; third, the writing of the word. The idea, word and writing (of the word), are signs to man for a thing, and is not the thing itself, to the Creator, however, idea, word and writing (of the word) are the thing itself, or as some ancient Rabbis remarked: "**מחשבה דבור ומעשה הכל הוא דבר אחד בהק"ב"ה**" Idea, word and work are one and the same to God." There is an ideal world in the divine intellect, according to which this sensible world was made. The difference between the human and divine manner of thinking admits no comparison.

5) This means to say, that there has not been any matter or hyle existing from all eternity, containing different kinds of primitive atoms or molecules etc., as the Greek philosopher, Anaxagoras, taught, but that all things are the gradual emanations of one everlasting being. This idea is then symbolically explained in the next paragraph,

6) The design of the author is evidently to deduce the proof of the decade from the phenomena in the nature of man, who is generally considered the crown or the final cause of the terrestrial creation, and upon whom God vouchsafed two most precious gifts, namely: the articulated word, and the

14) I adopted here the reading of Judah Halevi, namely: חקק וחצב בהך with the exception of the word והרו; because it is obvious from "Yezirah," Chap. II, that the author signifies by the word "Tohu," nothing, and not something, as Judah Halevi erroneously thought. Moses Butarel and others tell us that they had before them a correct copy of "Sepher Yezirah," where it reads: בהו אלו אבנים תהו זה קר ירוק וכו' מפולמות; The same passage is mentioned in the Talmud treatise Chagigah, p. 12, a, with the addition of ויצאין שמהן בתהום המשוקעות בתהום שמהן יוצאין. מים. The word המפולמות is translated by Rashi, moist. Some say it is a compound word of מפתל מות; others of פלגרי אלמוני etc. But the word is not of Semitic origin; it is, according to my opinion, borrowed from the Greek as the word סימני etc., *Πηλγημοί* flood-stones. The same word is used treatise Beza, p. 24, b, דגים המפולמין. fish that are caught from out of the flood.

15) According to the author, the space and six dimensions emanated from the ether.

16) Judah Halevi in his book entitled "Kusari," p. 356, illustrates it thus: The Creator is one, and the space has in the figurative expression six dimensions. The book "Yezirah," having ascribed to the Creator some names in the spiritual language, chooses now in the human language the finest sounds which are, as it were, the spirits of the other sounds, namely: "הרר" and says, that when the divine will was expressed by such a sublime name, it became that which the Exalted by praise wished to call forth according to the combination of "הרר." Hence it follows, that the material world was created in such a way and manner which corresponds with the material, namely, by the sublime spiritual name, which corresponds with the material name, ירהו, ירהו, ירהו, ירהו, ירהו, ירהו and out of each of them became one dimension of the world, the sphere.

17) The author shows here by the symbol of a scale and the phonetic character of the fundamental letters א"מ"ש that the opposite forces and the struggle which prevail in the smallest as well as in the largest circles of creation are appeased and calmed.

18) Meaning outlets, outgates of the creative power, formations.

19) The word ענג signifies joy, and when transposed, forming the word נגע it signifies just the contrary, trouble, plague. He means to say, that the letters of the words ענג and נגע are the same, but they signify nevertheless, opposite ideas on account of transposition. Just as the sphere remains the same during the rotation on its axis in its setting and in its rising; yet it appears to us as if it had undergone a great change on account of its different position.

religious element (spiritual purity). This passage is explained by Isaac Satanow in his Hebrew Dictionary entitled *Sephath Emeth*, p. 44, b:
 זְהַנָּה הַלְשׁוֹן הוּא עֵט סוֹפֵר לְתוֹלְדוֹת הַשְּׂכֵלִים וְאֵבֶר הַמּוֹלִיד לְתוֹלְדוֹת הַחַמְרִיִּים וְכֹל אֶחָד הוּא בְרִית עוֹלָם לְקָרִים אֶת הָאָדָם לְפִלִּיטָה נִצְחִית עַל שְׁתֵּי צִלְעוֹתָיו הַמְרוּ וְצוּרְתוֹ הָאֵי כְדֹאִיתִיהָ וְהָאֵי כְדֹאִיתִיהָ זֶה בְחַמְרוֹ וְזֶה בְצוּרְתוֹ.
 The tongue is, as it were, the descriptive pen of all the spiritual issues, and the genital parts are the originators of the corporeal substances. Every one of them is an eternal covenant in order to preserve the human race for ever, according to its two-fold being: body and spirit. Each working after its own way, physically and spiritually.

7) Like Pythagoras, who taught that the digits inclusive number ten which are typified in Tetraktys, (*Τετρακτύς*) namely: 1 plus 2 plus 3 plus 4 equal 10, and which comprise the whole arithmetical system of nature, etc. Our author endeavors to show the gradual emanation of all things from God, which were completely finished in ten spheres.

8) My Hebrew reading is: וְהוֹשֵׁב יוֹצֵר עַל מְכוֹנּוֹ There are various readings; therefore Postellus rendered it: "restitu figmentum in locum suum;" Rittangel, "restitu formatorem in throno suo;" Pistorius, "fac sedere creatorem in throno suo." The author seems to ridicule here the Gnosticians who maintained that Demiurg was the creator of man and the sensual world.

9) In God is the beginning and he is the boundary of the Universe. Compare also the Talmud treatise Chagigah p. 12.

10) Here is contradicted the system of ditheism, consisting of an eternal God, the Author of all good and of "Hyle" or "Satan," the co-eternal and co-equal principle of evil, maintaining that an all-perfect God alone is the author of all good and evil, and has in his infinite wisdom so wonderfully contrived the nature of things, that physical and moral evil may produce good, and hence contribute to carry out the great design of the Supreme Being. Compare also Chap. 6 §5.

11) As the infinite series of numbers starts from one unit, so was the whole Universe formed a unity, that centres in the Godhead.

12) The meaning is, that as the living creatures which the prophet saw in his vision were stricken with such an awe, that they could not go any further to see the divine glory, and had to return, so is the decade an eternal secret to us and we are not permitted to understand it. We find this very idea in the Pythagorean system. The disciples of Pythagoras looked upon the decade as a holy number, and swore by it and by the Tetraktys which contain the number ten.

13) See above Note 1, God, idea and word are indivisible.

can only be again a unity. Hence from a being that is in every respect a unique being, there can only emanate one being; because would two essentially and truly different things issue conjointly from one being, they can only proceed from two different things of substance, that would consequently admit a division that is inconceivable. They then put the question, how came so many various beings into existence? Our author is therefore endeavoring to show that the whole universe emanated gradually from the spirit of the one living God.

24) The reading of Von Jo. Meyer and others is as follows: יצר מתוהו ממש ועשה אינו ישנו והצב עמודים גדולים מאורר שאינו נתפס וזה סומן צופה ומימר עושה כל היצור ואת כל הדברים בשם אחד; וסומן לדבר עשרים ושתים בניינם וגוף אחד: My reading according to a manuscript of Rabbi Isaac Luria, which I have preferred to all others, is thus: יצר ממש מתוהו ועשה את אינו ישנו והצב עמודים גדולים מאורר שאינו נתפס וזה סומן אות א עם כולן וכולן עם א צופה ומימר ועשה את כל היצור ואת כל הדבור שם אחד וסומן לדבר עשרים ושתים הפצרים בגוף א:

25) It has been already mentioned above Chap. i, §1, that God, his idea and his word are a unity; hence the author signifies by the letter Aleph the air from which emanated the creative speech, etc.

26) Here is meant: ethereal air, ethereal water, ethereal fire, the macrocosm, the courses of time and microcosm. Many offspring or derivations came from the latter three, as their progenitors, as it is explained afterwards in the chapter.

27) The author endeavors to show how the creative divine word became more condensed and how a new series of productions came out of three elements.

28) In ancient times coldness was considered to be a substance. [See Psalm 147, 17.]

29) Id est, made it the reigning power.

30) Namely, with the two other elements.

31) That is to say a different combination of the elements.

32) According to the opinion of the author, it may be arranged as follows:

	Aleph.	Mem.	Sheen.
World:	Air,	Earth, (Inclusive of Land and Sea.)	Heaven or Atmosphere.
Man:	Breast,	Belly,	Head.
Year:	Moistness,	Coldness,	Heat.

33) The aspirating pronunciation of ρ in the Greek, was adopted by the ancient Jews in Palestine for the Hebrew letter \aleph . They pronounced it partly aspirated and partly unaspirated. [See Dr. Geiger's *Lehr-und Lesebuch der Mischnah*, p. 22, and Dr. Graetz's *Gnosticismus*, p. 117.]

astronomers signified by the word Tali, not the constellation Draco, but the line which joins together the two points in which the orbit of the moon intercepts the ecliptic (Dragon's head and tail). Dr. Cassel is of the opinion that our author meant here, probably the invisible, celestial or universal axis that carries the whole Universe.

41) Our author means to say that the water has a great disposition to unite itself with the caloric, thus for instance is the fire latent in steam, but the air equipoises them.

42) The meaning is, as God is the centre of the Universe, so have the macrocosm, the seasons and temperature and the microcosm, their centres receiving power from the principal centre to regulate and rule.

43) The substance of this Mishnah is mentioned in the Talmud treatise Berachoth, p. 55, a. It reads there: אמר רב יהודה אמר רב יודע היה בצלאל לצרף אותיות שנבראו בהן שמרים וארץ: "Rab Jehudah stated in the name of Rab, that Bezalel understood to combine letters by which heaven and earth were created." To this the commentator Rashi adds: "as it is taught in the book Yezirah." It is undoubtedly certain that the book Yezirah, or a cosmogony as it is represented there, was known to Rab, who was a disciple of Jehudah Hanasi, during the second part of the second century. (C. E.) See treatise Berachoth, p. 55 a, where the commentator Rashi referred to the book Yezirah.

44) This whole paragraph is an interpolation of an unknown hand, as it can be easily proved.

45) I have translated according to the reading of Rabbi Judah Halevi. The reading of Rabbi Luria is as follows: וקשר עשרים ושתיים אותיות בלשונו וגילה לו את סודו משכן במים דלקן באש רעשן ברוח בערך בשבעה נהגין בשנים עשר מזלות, "He fastened twenty-two letters on his tongue and revealed to him His mystery, He drew them by water, kindled them by fire and thundered them by the wind, He lighted them by seven, and rules them by twelve constellations." Pistor. renders it: "Tranxer aquam, accendit in igne grandine signavit in æere. Disposuit cum septem et gubernavit cum duodecim." Postellus' version is: "Attraxit cum in aqua, accendit in spiritu, inflammavit in septem aptatum cum duodecim signis." Meyer translates it: "Er zog sie mit Wasser, zündet sie an mit Feuer, erregte sie mit Geist, verbrannte sie mit sieben, goss sie aus mit den zwölfe Gestirnen."

34) According to the idea of our author, there emanated from the unity of God three ethereal elements: primitive air from the spirit, from the air, primitive water, and from the water, primitive fire or ether, out of which came other spheres of existence in the significant and highly important number, seven, from which descended smaller spheres and which produced again others. He endeavors to show how the ideal became, after numerous emanations, more condensed, palpable and concrete. The whole creation is thus contemplated as a pyramid, terminating in a point at the top with a broad basis. [See Dr. Graetz's Gnosticismus, p. 224.]

35) Compare Chapter I, Section 3, Note, 8.

36) The order of the planets (including the Sun) is stated here according to the Ptolemaic system which was in vogue even among the learned men till the middle of the fifteenth century, namely: Moon, Mercury, Venus, Sun, Mars, Jupiter and Saturn. But this arrangement is undoubtedly an interpolation of a later time, as the author of the book "Yezirah" lived many years before Ptolemy. And indeed Prof. J. Friedrich Von Meyer and others of reliable authority had in their copies of "Yezirah" the following order: מאדים Mars, Jupiter, Saturn, Moon, Mercury, Venus, Sun.

37) Philo (Allegor 1, 42,) after having called attention to the fact that the heptade is to be found in many biblical laws, in the vowels of the Greek language, in the gamut and in the organs of the human body, exclaims, similar to our author: "The whole nature exults in the heptade!"

38) The rule for permutation is as follows: $(n-1) \cdot n \cdot 1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 = 5040$. In our edition it reads: חמשת אלפים וארבע בתים Five thousand and four houses, which is obviously a mistake, it should read: 5040 houses. חמשת אלפים וארבעים בתים

39) I read גרירת instead of קורקובן for two reasons. In the first place, the same thing is mentioned afterwards, and in the second place, it is proved by the expression לעיטה that the author meant גרירת and not קורקובן.

40) Some maintain that by the expression Tali is understood the constellation Draco or Dragon, which is a very large constellation extending for a great length from East to West; beginning at the tail which lies half way between the Pointers and the Pole Star, and winding round between the Great and Little Bear by a continued succession of bright stars from 5 to 10 degrees asunder, it coils round under the feet of the Little Bear, sweeps round the pole of the ecliptic, and terminates in a trapezium formed by four conspicuous stars from 30 to 35 degrees from North Pole. Dr. Steinshneider (see Magazin fuer Literatur des Auslandes, 1845) and Dr. Cassel (in his commentary to the book entitled Kusari,) maintain that the ancient Jewish

ד

דְּבוּר *n.* Word. I, 8.

ה

הִרְהִיר *v.* Think, muse, meditate, reflect. I, 7.

הִרְהוּר *n.* Reflection, meditation. V, 1.

ו

זְכוּת *n.* Innocence, purity, godliness, merit. II, 1.

ח

חֻזָּה *n.* Misdeed, trespass. II, 1.

חָזַר *v.* To return, to turn one's self round. II, 5.

חֲלִילָה *n.* Rotation; from חָלַל to dance round. II, 5.

ט

טָחוּל *n.* Milt, spleen. V, 4.

כ

כֵּן *or* כֵּן *adv.* Here, there; מִכֵּן thence, from thence. IV, 16.

כּוֹכַב *n.* Star; especially the planet Mercury. IV, 7.

כּוֹן *piel* כּוֹן *v.* Direct; מִכּוֹן directed, situated. I, 2.

כִּיעוּר *n.* Ugliness. IV, 3.

כֵּן *or* לְכֵן *adv.* So, thus. I, 7.

כָּרַע *Hiph.* הִכְרִיעַ *v.* To intervene in any thing, to mediate the peace, accomodate a quarrel. II, 1.

ל

לְעִיטָה *n.* Eating, swallowing. V, 1.

לְפִיכָּה *adv.* Composed of the words לְפִי and כֵּן. According to that, therefore. IV, 15.

GLOSSARY

OF

RABBINICAL WORDS.

א

- אָדָק *v.* To adhere, cohere. VI, 8.
אֵייר *n.* [Syriac , אאר Greek ἀήρ] Air. II, 2.
אוֹת *n.* Sign, letter; אוֹתוֹת יְסוֹד fundamental letters. I, 1.
אֵילָף *adv.* מִבְּאֵן וְאֵילָף hinc et ulterius; from now further. IV 16
אֵלוֹ *adj.* These. Equals the biblical אֱלֹהֵי. VI, 1.
אֵלְבָסוֹן *adj.* [Greek λόξον] Oblique, diagonal direction. V, 2.
אֵמְצַע *n.* Middle. centre. I, 2.

ב

- בְּרִיר *n.* Clearness, perspicuity. I, 3. וְהֵעֵמַד דְּבַר עַל בְּרִירָיו
and put the subject in a clear point of view.
בְּבֵא *n.* Division. V, 5.
בְּנֹתַיִם *or* בְּנֵתַיִם *or* בֵּינוֹתַיִם Composed of בֵּין שְׁתַּיִם, omitting שׁ between them.
I, 1. [See Duke's Sprache der Mischnah, p. 68.]

ג

- גַּב *n.* Back. עַל גַּבִּי upon the back id est, upon or above.
VI, 8.
גּוּף *n.* Body, substance II, 5.
גַּלְגַּל *n.* Circle, celestial orb, or sphere. II, 4.

פ

- פָּרָק *n.* Chapter, section.
 פָּשׁוּט *adj.* Divested of clothes, undressed, simple. I, 8.

צ

- צָרָק *n.* The planet Jupiter. IV, 7.
 צְפִייה *n.* Appearance. I, 5.
 צָרַף *v.* Refine, melt together, connect, combine. II, 2.

ק

- קָבַע *v.* To fix, to fasten. I, 8. II, 3.
 קִבָּה *or* קִיבָּה *n.* Stomach. V, 4.
 קִוְרָקְבֵן *or* קִרְקָבֵן *n.* Stomach. V, 4.

ר

- רְאִיה *n.* Argument, evidence. VI, 2.
 רְאִיה *n.* Sight. V, 1.
 רוּיָה *n.* Redundancy of water, moistness. III, 4.
 רִיחַ *v.* Smell. V, 1.

ש

- שִׁבְתָּאִי *n.* The planet Saturn. IV, 7.
 שִׁחָה *n.* Speaking. V, 1.
 שְׁמִיעָה *n.* Hearing. V, 1.
 שָׂרַת *v.* To serve. I, 8.

ת

- תְּלִי *n.* The constellation Draco or Dragon. VI, 2.
 תְּשִׁמִּישׁ *n.* Coition. V, 1.
 תְּפִישׁ *or* תְּפִם *v.* To seize, to take hold of.

מ

- מַאֲדִים *n.* The planet Mars. IV, 7.
- מִדָּה *n.* Measure, quality, divine attribute. I, 4.
- מִשְׁנָה *n.* Doctrine, lesson, paragraph.
- מִזְלוֹת *n.* Constellations; especially the twelve signs of the Zodiac. V, 3. מִזְלֵ טוֹב a happy constellation.
- בְּמִין *adv.* It is a particle like ב, as; it is added the word מִין kind, denoting: as a kind of, like, as. II, 4.
- מִימַר *v.* Chald. inf. מִימַר or מִמַּר. To speak, command. II, 5.
- מִפְּשֵׁי *n.* Substance, reality. II, 5.
- מַעֲזִיבָה *n.* Rampart, a floor, pavement. I, 8.
- מָרָה *n.* Gall. V, 4
- מִתְנַהֵג *n.* See נְהַג. IV, 1.

נ

- נְהַג *v.* With a ב following after it, signifies: to make use of any thing. IV, 1.
- נוֹגַה *n.* The planet Venus. IV, 7.
- נֶעֶץ *v.* Chald. Stick in, fasten, conjoin, connect. I, 6.
- נֶקֶב *n.* Opening. IV, 8.

ס

- סָדַר *v.* Arrange. V, 16.
- סִימֹן *n.* σημεῖον Sign, illustration. II, 4. [See Geiger's *Lesestücke der Mishnah*, p. 121.]
- סָלִיק *n.* Finished; the end (of a book or chapter.)

ע


- עֲרִיבָה *n.* Contention, rivalry. V, 5.
- עֲתִיד *n.* Future. II, 2.

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